111 NQ17 Mandan

1: DeLand, Charles E. The Aborigines of South Dakota: Part II, The Mandan Indians. South Dakota Historical Collections, Vol. IV: pp. 273-748. Pierre: State Historical Society of South Dakota, 1908.

Yale: Cp51.51 v.4.

[This source is mainly a collection of extracts from all the texts on the Mandan known to the author. As is usually the case in such collections, there are some errors and distortions in transcription, most noticeable in the section on Alexander Henry. There is a long discussion of the probable (as DeLand sees it) Welsh origin of a great number of American Indian tribes and of the Mandan in particular. Since this section is kept separate from the main portion of the texts, it does not detract from the value of the source in general. Appenditory Notes may be found in category 116, pp. 726-727. Pp. 406-529 and 529-605 had been processed previously and may be found in the NQ17 Mandan file under 6: Wied-Neuwied and 7: Catlin. --Analyst]

Field date: no date
Analysts: Louise Sweet, Timothy J. O'Leary

Evaluation: Lawyer - 4
Processed in 1957

NQ17 Mandan

2: Bowers, Alfred W. Mandan Social and Ceremonial Organization. Chicago: University of Chicago Press, 1950.

Pp. xvi, 407; 44 illustrations include plates, kinship charts, 1 sketch map.

Yale: C62.131

[This source is an analysis and historical reconstruction of Mandan social and ceremonial organization. The close relationship of these aspects and the economic is revealed more in the evidence than is explicitly realized by the author, who maintains uncritically the terminology of commercial transactions in respect to transfer of ritual objects and knowledge. Nevertheless, it is a competent discussion and a comprehensive source for all that can be learned of Mandan society, ceremony, and beliefs. There is very little information on subsistence techniques and material culture. --Analyst]

Field date: 1930-31
Analyst: Louise Sweet

Evaluation: Ethnologist--5
Processed in 1957

3: Will, G. F. and H.J. Spinden. The Mandans: A Study of Their Culture, Archaeology, and Language. Papers of the Peabody Museum of American Archaeology and Ethnology, Harvard University. Vol. III, pp. 79-222. Cambridge, Massachusetts, 1906.

4 maps; 15 plates.

Yale: C52 12 v. 3

[This monograph is one of the first summaries of Mandan culture. Section I summarizes the traits of Mandan culture from the reports of early travellers. Section II describes the Burgois site and artifacts and interprets these as a late Mandan village. Section III comprises a brief description of Mandan grammar and vocabulary. Except for the archaeological materials, all information is secondary. The authors were Harvard students at the time of their investigation and report. --Analyst]

Field date: 1905 (archaeological work)
Analyst: Louise Sweet

Evaluation: Ethnologist - 5
Processed 1957

4: Lowie, Robert H. Societies of the Crow, Hidatsa and Mandan Indians. Anthropological Papers of the American Museum of Natural History, Vol. XI, pp. 219-358. New York, 1913

Yale: Nk10 Am45e v.11.

Omitted from Files: Pp. 219-293.

[This is the main source on the societies of the Mandan, including both original material and historical texts and observations thereon. Covered in this material are Mandan men's societies, and Mandan and Hidatsa women's societies. Stress is laid upon the actual ceremonies of purchase of these societies. The author, schooled at Columbia University, was Professor of Anthropology (Emeritus) at the University of California (Berkeley) at the time of his death in September 1957. -- Analyst]

Field date: 1910-1911
Analyst: Timothy J. O'Leary

Evaluation: Ethnologist - 5
Processed in 1957

5: Lowie, Robert Harry. Notes on the Social Organization and Customs of the Mandan, Hidatsa, and Crow Indians. Anthropological Papers of the American Museum of Natural History, Vol. 21, pp. 1-16, 97-99. New York: American Museum Press, 1917.

Yale: Nk10 Am35e v.21.

[This source consists mostly of references to Mandan kin groups and kinship terminology. The Mandan section was written as a background to the author's main study in the article on Hidatsa social organization. The author, at the time of his death in September 1957, was Professor of Anthropology (Emeritus) at the University of California (Berkeley). He received his degree from Columbia University under Franz Boas. --Analyst]

Field date: 1910-1913
Analyst: Timothy J. O'Leary

Evaluation: Ethnologist - 5
Processed in 1957

6: Wied-Neuwied, Prince Maximilian. Travels in the Interior of North America. London: Ackermann and Co., 1843.

Pp. x, 520; processed for the files, pp. iii-x, 334-39, 8 text figures, 1 map; omitted from the files are pp. 1-333, 395-520.

Yale: Eg+ 832g

Translated from the German by H. Evans Lloyd.

[This chapter (XXV) contains one of the few early accounts of the Mandan before the small-pox epidemic of 1837-38 decimated the population. Maximilian spent the winter of 1833-34 in a Mandan village. Allowing for his time, his account is descriptive and sympathetic. Details on settlement pattern and material culture are fair; economics and social organization are scantily treated or are not clearly understood. The emphasis is on mythology, tradition, ceremonials and prestige iconography. The account is not consistently organized in topical paragraphs and marking procedures have had to be adjusted to the author's rambling over an abundance of detail--Analyst]

Field date: 1832-34
Analyst: Louise Sweet

Evaluation: Traveler-5
Processed in 1957

7: Catlin, George. Illustrations of the Manners, Customs, and Condition of the North American Indians: With Letters and Notes Written During Eight Years of Travel and Adventure Among the Wildest and Most Remarkable Tribes Now Existing. Vol. I, pp. i-vii, 1-10, 80-184. London: Henry G. Bohn, 1857.

1 map; 29 plates.

Yale: C53 349c 1

[This source presents Catlin's purpose in describing the Indians he traveled among and his specific account of the Mandan. Catlin's purpose was to record Indian customs and individuals before they disappeared and to show that Indian customs, understood in their context, were meaningful and worthy of respect. Catlin's style is florid; his account of the Mandan is abundant in details on visually accessible materials (e.g., dress, dwellings) and features an eyewitness account of the annual religious ceremony. It is lacking in material on social organization and annual economic cycle. His interpreter was J. Kipp, an American fur trader who had acted in the same capacity for Maximilian Wied-Neuwied, see category 111, 6: Wied-Neuwied. --Analyst]

Field date: 1832-40
Analyst: Louise Sweet

Evaluation: Artist, Ethnologist-5
Processed in 1957

8: Bruner, Edward M. Two Processes of Change in Mandan-Hidatsa Kinship Terminology. American Anthropologist. Vol. 57, pp. 840-50. Menasha, Wisconsin: The American Anthropological Association, 1955.

HRAF Copy

[This article describes the several kinship terminologies used in a Mandan-Hidatsa village on Fort Berthold Reservation, North Dakota. The aboriginal pure Crow type lineage system survives alongside the American white generational type. Lack of intermediate patterns "suggests a rapid process of change caused by early socialization in those families in which there has been white intermarriage." There are a number of examples of kinship behavior patterns. The author trained at the University of Chicago is a member of the Yale faculty, Anthropology. --Analyst]

Field date: 1951-53
Analyst: Louse Sweet

Evaluation: Ethnologist-5
Processed in 1957

9: Bruner, Edward M. Primary Group Experience and the Processes of Acculturation. American Anthropologist, Vol. 58, pp. 605-23. Menasha, Wisconsin: The American Anthropological Association, 1956.

HRAF Copy

[This article discusses the differential in acculturation to white culture and society among Mandan-Hidatsa Indian families. The community studied is an Indian village on the Fort Berthold reservation. Participation in contemporary reservation culture is the criterion for distinguishing acculturated (7), marginal (7), and unacculturated (31) families. Acculturation is "dependent upon social learning in small family groups" and the presence of a "white model" as a member of the nuclear family is considered a prerequisite. The author is a member of the Yale faculty, Anthropology--Analyst]

Field date: 1951-53
Analyst: Louise Sweet

Evaluation: Ethnologist - 5
Processed in 1957

10: Neill, Edward D. Life Among the Mandans and Gros Ventres Eighty Years Ago: As Described by a Partner of the North West Company. The American Antiquarian and Oriental Journal, Vol. 6, pp. 248-53, 377-84. Chicago: James and Morse, Publishers, 1884.

Yale: C52 15 5-6.

[In this source E. D. Neill presents extracts from the journal of Alexander Henry who visited the Mandan in 1806. The brief account contains several items of descriptive information. These topics are, in particular, the dwellings and settlement pattern, boats, and distribution of game after a buffalo hunt. Neill left out a good deal of information concerning sexuality, trade, games and religious experience which has been collected by the analyst from the major source on Henry (Coues, Elliott. New Light on the Early History of the Greater Northwest: The Manuscript Journals of Alexander Henry and of David Thompson, 1799-1814. Volume I. New York: Francis P. Harper, 1897. Pp. xxviii, 446. Yale: Ca81.25 1.) and added to category 116. Henry had little if any perception of kinship-based social organization, but he was a sympathetic observer. --Analyst]

Field date: 1806 (Henry's Trip) Evaluation: Neill, clergyman-historian-4
Analyst: Louise Sweet Henry, Traveller - 5
Processed in 1957